

About the KJV Bible

[Broken4You](#)

The King James Version is a translation named after King James I of England who commissioned the new English Bible translation in 1604 A.D. King James 'authorized' the new translation to be read in churches in England and beyond after it was first published in 1611 A.D. Later known as the 'Authorized Version' in 1814, the King James Version became a standard among English-speaking Christians. The King James Version is considered one of the most accurate English translations in existence. A skilled committee of 54 translators performed a painstakingly meticulous, precise and accurate job in the translation- a project that took 7 years to complete.

The translation is most noted for its poetic feel - prose that seems to flow with a certain rhythmic quality. The book is cited as the most published book in world history with a significant influence on literature and culture. It is estimated that more than 1 billion copies of the King James Version have been published. The King James Bible is to be the most sold, read, bought, given away, believed, translated, quoted, and accurate book the world has ever experienced. After its production, the King James bible remain the English bible for over 200 years before a new bible came into print which was the Revised Version. However, to this day no other bible has rivaled it in accuracy.

Now, I'm in no way claiming that the King James translation is infallible. However, I do believe IT IS ONE OF THE BEST TRANSLATIONS available today. So that being said, we should not put down nor get judgmental on fellow Christian's who are reading something other than a King James Bible. For it is true that God can use a less reliable translation to speak to a growing Christians heart. However, we should at the same time be willing to point them to a better translation such as the King James Version. But let us do it in such a way that would not cause them to lose heart and doubt the

word of God.

And let us take heed to the translators own thoughts on making the King James bible. For they never said that their work was a perfect translation, but instead said: "we never thought from the beginning, that we should need to make a new Translation, nor yet to make of a bad one a good one. but to make a good one better, or out of many good ones, one principal good one." Also, they even called all the other English translations of their time the word of God when they said: "we do not deny, nay we affirm and avow, that the very meanest translation of the Bible in English, set forth by men of our profession. containeth the word of God, nay, is the word of God." So, let's follow their humble example and except even the "meanest translation" as the word of God. Yes it true that other translations can be confusing and even misleading in places, however, it's still contains God truth in its fabrics. So please, let's do all things through the leading of the Holy Spirit, building each other up in the ways of the Lord. Amen

Here are a few videos that support the use of the King James Bible

https://www.youtube.com/watch?v=kFtl_mVOXbQ

<https://www.youtube.com/watch?v=okCnED4oO0g>

<https://www.youtube.com/watch?v=RL1px3GRfo4>

GETTING DOWN TO THE SCRIPTURES

Genesis 22:7-8

And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

This passage in Genesis prophesies that Jesus, the Word which was God

and would become flesh, was given by the Father to be a sacrifice for our sins upon the cross. He is the Lamb of God who takes away the sin of the world as proclaimed in John 1:29. Here, the KJV rightly prophesy this truth proclaiming that Jesus would offer Himself as a sacrificial lamb for our sins. The other versions quoted below only say that God would be providing the sacrifice (which is true), but not in anyway indicating Himself as that sacrifice. Other versions supporting "God will provide himself" or "Him" as the Geneva says are the Geneva, ASV, HNV, RSV, UKJV, MKJV, and the Webster bible.

- "My son, God will provide for Himself the lamb for a burnt offering."
(NKJV)
- "God will provide for Himself the lamb for the burnt offering, my son."
So the two of them walked on together. (NASB)
- "God himself will provide the lamb for the burnt offering, my son." (NIV)
- "God will provide for himself the lamb for a burnt offering, my son."
(ESV)
- "God Himself will provide the lamb for the burnt offering, my son."
HCSB

Proverbs 8:22-25

The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water.

These verses in Proverbs declare that the LORD possessed (or to own) Wisdom from eternity past and by Wisdom He created the earth and the heavens (see Proverbs 3:19). Here, the KJV, NKJV, ESV, and NASB rightly proclaims that truth and declares that Wisdom was never created, made, birthed or formed but "brought forth" (or to dance) during God's creating act. Reading the other versions quoted below however, can cause you to come to the conclusion that there was a time that wisdom did not exist.

Other versions that support the reading that "Wisdom always existed and was not created" are the Geneva, NASB, NKJV, ESV, ASV, HNV, MKJV, UKJV, Darby and the Webster bible.

- The LORD brought me forth as the first of his works, before his deeds of old; I was formed long ages ago, at the very beginning, when the world came to be. When there were no watery depths, I was given birth, when there were no springs overflowing with water; before the mountains were settled in place, before the hills, I was given birth, before he made the world or its fields or any of the dust of the earth. (NIV)
- "The LORD formed me from the beginning, before he created anything else. I was appointed in ages past, at the very first, before the earth began. I was born before the oceans were created, before the springs bubbled forth their waters. Before the mountains were formed, before the hills, I was born-- before he had made the earth and fields and the first handfuls of soil. (NLT)
- "The LORD made me at the beginning of His creation, before His works of long ago. I was formed before ancient times, from the beginning, before the earth began. I was born when there were no watery depths and no springs filled with water. I was delivered before the mountains and hills were established, before He made the land, the fields, or the first soil on earth. (HCSB)
- The LORD created me at the beginning of his work, the first of his acts of old. Ages ago I was set up, at the first, before the beginning of the earth. When there were no depths I was brought forth, when there were no springs abounding with water. Before the mountains had been shaped, before the hills, I was brought forth; before he had made the earth with its fields, or the first of the dust of the world. (RSV)

Isaiah 14:12

How art thou fallen from heaven, O Lucifer, son of the morning! how art

thou cut down to the ground, which didst weaken the nations!

In this passage of Isaiah, we have a description of Satan who is here referred to as "Lucifer" (light bearer) in the King James Bible as well as by some other versions of the bible. However, there are those versions that make it confusing by calling him "morning star," a word used for Jesus Christ in the New Testament, or even "Day Star," a word that's also used in the New Testament and says: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: (2 Peter 1:19 KJV). Some other versions that read as the King James Bible are the Geneva, NKJV, Webster, DBY, as well as the Septuagint. The HNV uses the Hebrew word itself (heylel) and the YLT says "shining one, thus I did not include them below.

- Shining morning star, how you have fallen from the heavens! You destroyer of nations, you have been cut down to the ground. (HCSB)
- "How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low! (ESV)
- "How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, You who have weakened the nations! (NASB)
- How art thou fallen from heaven, O day-star, son of the morning! how art thou cut down to the ground, that didst lay low the nations! (ASV)
- How you have fallen from heaven, morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations! (NIV)
- "How you are fallen from heaven, O shining star, son of the morning! You have been thrown down to the earth, you who destroyed the nations of the world. (NLT)

I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word

above all thy name. (Psalms 138:2)

Micah 5:2

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

Here we have a prophecy of Jesus Christ who was the Word which was with God and who was God Himself. He was the Word which was manifested in the flesh and dwelt among us. Jesus said in John 14:9 "he that hath seen me hath seen the Father." Now in this verse in Micah, we are told that He was from "everlasting" which means He never had a beginning but always existed. This word "everlasting" in the Hebrew means a "vanishing point" or "eternity." But if you would read some of these other translations quoted below, you could passably come to a different conclusion, even perhaps that Jesus had a beginning. Those versions that hold to the eternal existence of Jesus are the Geneva, ASV, DBY, HNV, Webster, NKJV, HCSB and the NASB bible.

- "But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times." (NIV)
- But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose coming forth is from of old, from ancient days. (ESV)
- But you, O Bethlehem Ephrathah, are only a small village among all the people of Judah. Yet a ruler of Israel will come from you, one whose origins are from the distant past. (NLT)
- But you, O Bethlehem Eph'rathah, who are little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin is from of old, from ancient days. (RSV)

Zechariah 13:6-7

And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

Here in Zechariah 13:6-7 we have a prophecy concerning our Lord and Savior Jesus Christ. In verse 7 we have the prophecy of what would take place on the night of His betrayal concerning Him and His disciples (see Matthew 26:31). Also, before this in verse six, we read of One that would receive wounds upon him and by whom He would acquire them. In the literal Hebrew, it says that He would receive these wounds in His "hands" at the house of his friends (see Psalms 22:16 and Luke 24:39). I as well as (1)others, believe this is talking about our Lord Jesus who was crucified for our sins, having his hands nailed to the cross. However, from what we can see from the majority of the more popular versions quoted below, this Hebrew word for hands is being change into words such as arms, back or chest. So my question is, isn't there in the Hebrew language literal words for these (2)other choices used? Of course there is. So wouldn't it make sense if God wanted any of these other words to be used, He would have had Zechariah use their literal words themselves? God is not the author of confusion (1 Corinthians 14:33). It is also worth noting, that the NASV has in its footnotes that the Hebrew is literally "hands." So why didn't they use it? Some other versions that also use the literal translation "hands" are the Septuagint, Geneva, the original NKJV (1982 edition), Webster, Darby, Young's, MKJV, and the UKJV.

- And one will say to him, 'What are these wounds between your arms?' Then he will answer, 'Those with which I was wounded in the house of my friends.' "Awake, O sword, against My Shepherd, Against the Man who is My Companion," Says the LORD of hosts. "Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones. (NKJV newer updated version)
- "And one will say to him, 'What are these wounds between your arms?' Then he will say, 'Those with which I was wounded in the house of my

friends.' "Awake, O sword, against My Shepherd, And against the man, My Associate," Declares the LORD of hosts. "Strike the Shepherd that the sheep may be scattered; And I will turn My hand against the little ones. (NASB)

- If someone asks, 'What are these wounds on your body?' they will answer, 'The wounds I was given at the house of my friends.' "Awake, sword, against my shepherd, against the man who is close to me!" declares the LORD Almighty. "Strike the shepherd, and the sheep will be scattered, and I will turn my hand against the little ones. (NIV)
- And if one asks him, 'What are these wounds on your back?' he will say, 'The wounds I received in the house of my friends.' "Awake, O sword, against my shepherd, against the man who stands next to me," declares the LORD of hosts. "Strike the shepherd, and the sheep will be scattered; I will turn my hand against the little ones. (ESV)
- If someone asks him: What are these wounds on your chest? -- then he will answer: I received the wounds in the house of my friends. Sword, awake against My shepherd, against the man who is My associate -- this is the declaration of the LORD of Hosts. Strike the shepherd, and the sheep will be scattered; I will also turn My hand against the little ones. (HCSB)

Reference notes:

1. (a)Matthew Henry Commentary - Christ was wounded in his hands, when they were nailed to the cross, and, after his resurrection, he had the marks of these wounds; and here he tells how he came by them; he received them as a false prophet, for the chief priests called him a deceiver, and upon that account would have him crucified; but he received them in the house of his friends-the Jews, who should have been his friends; for he came to his own, and, though they were his bitter enemies, yet he was pleased to call them his friends, as he did Judas (Friend, wherefore hast thou come?)Of the sufferings of Christ, of him who was to be pierced, and was to be the fountain

opened. Awake, O sword! against my Shepherd, v. 7. These are the words of God the Father, giving order and commission to the sword of his justice to awake against his Son, when he had voluntarily made his soul an offering for sin; for it pleased the Lord to bruise him and put him to grief; and he was stricken, smitten of God, and afflicted, Isa. 53:4, 10. (b) Jamieson, Fausset & Brown Commentary - perfects the type of Messiah, condemned as a false prophet, and pierced with "wounds between His hands." Thus the transition to the direct prophecy of Him (Zec 13:7) is natural, which it would not be if He were not indirectly and in type alluded to.....The Holy Spirit in Zechariah alludes indirectly to Messiah, the Antitype, wounded by those whom He came to befriend, who ought to have been His "friends," who were His kinsmen.

2. (a) The Hebrew for arm - zer-o'-ah the arm (as stretched out), or (of animals) the foreleg; figuratively, force (b) The Hebrew for Back - gav; another form for H1460; the back:—back. (c) The Hebrew for breast (chest) - khad-ee'; (Aramaic) corresponding to H2373; a breast:—breast.

For ever, O LORD, thy word is settled in heaven. (Psalms 119:89)

Mark 1:40-41

And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

Here we have our Savior Jesus showing love and compassion to the Leper. The Geneva and all the modern versions I checked use the word "compassion" or "pity" for the feeling that Jesus had for the leper except for the NIV that says that Jesus was "indignant" which is to show anger. What is interesting however, is that the NIV uses this same word everywhere else as having compassion or pity. This is poor scripture

translating at work.

- Jesus was indignant. He reached out his hand and touched the man. "I am willing," he said. "Be clean!" (Mark 1:41 NIV)

John 1:18

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

Here we have a clear declaration that only Jesus himself has seen the Father and no other. However we have other versions that make this passage confusing by using the word "God" instead of the word "Son" here. Yes it is true that Jesus is God, but it makes much more sense to use the word Son in reference to our Saviors relationship with the Father. Other versions that support this are the Geneva, NKJV, NIV, CSB, RSV, ASV, YLT, DBY, WEB, HNV.

- No one has ever seen God. But the unique One, who is himself God, is near to the Father's heart. He has revealed God to us. - John 1:18 NLT
- No one has ever seen God; the only God, who is at the Father's side, he has made him known. - John 1:18 ESV
- No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him. - John 1:18 NASB
- No one has ever seen God. The only one, himself God, who is in closest fellowship with the Father, has made God known. - John 1:18 NET

John 3:13

And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

The bible says concerning Jesus in Matthew's Gospel that they shall call his name Emmanuel, which being interpreted is, God with us. We also know from scripture that God is Omnipresent (Psalms 138). Jesus Himself said to

Nathanael: Before that Philip called thee, when thou wast under the fig tree, I saw thee (John 1:48). So all this being said, I have no problem believing that the scripture quoted above is true. However, there are those versions that have a shorter reading of the above passage in that they have left out "which is in heaven." Again, I believe that the KJV as well as the Geneva, NKJV, ASV, HNV, MKJV, UKJV, Darby, Young's, and the Webster bible have the correct wording.

- No one has ascended into heaven, but He who descended from heaven: the Son of Man. (NASB)
- No one has ever gone into heaven except the one who came from heaven--the Son of Man. (NIV)
- No one has ascended into heaven except he who descended from heaven, the Son of Man.(ESV)
- No one has ascended into heaven except the One who descended from heaven -- the Son of Man. (HCSB)

Romans 16:1

I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

It is interesting that the bible passages listed below would actually use the words deacon, deaconess (Greek word diakonos) or minister (which appears as if Phebe, a sister in Christ is a leader in the church) instead of a more understandable word such as (1)servant which is used in some other passages of the bible. It is clear from scripture that a deacon is not a pastor or teacher in the church nor are they an Elder or Overseer, but instead are simply one who is chosen to serve in the church in one capacity or another. A good example of this would be the disciple Stephen who was chosen to be a helper in the church at Jerusalem as declared in the book of Acts (2)chapter six. He was appointed as a (3)diakonéō to serve tables in the

church fellowship with seven others as well. We can see this truth in Peter's own statement in this same chapter. For he, being an Elder said that it would not be proper that he should leave the teaching of God's word and serve tables. So again, we see that the position of a deacon does not indicate one who is a church leader. Other versions that support the CLNT are: KJV, the Geneva, NKJV, ESV, HCSB, NASB as well as a few others. Therefore, these verses listed below should not be used as some sort of proof texts to show that a woman can have a leadership possession in the church.

- I commend to you our sister Phoebe, a deacon of the church in Cenchreae. (Romans 16:1 NIV)
- I commend to you our sister Phoebe, who is a deacon in the church in Cenchrea. (Romans 16:1 NLT)
- I commend to you our sister Phoebe, a deaconess of the church at Cen'chre-ae, (Romans 16:1 RSV)
- But I commend to you Phoebe, our sister, who is minister of the assembly which is in Cenchrea; (Romans 16:1 DBY)

Reference notes:

1. *diákonos*, dee-ak'-on-os; probably from an obsolete *διάκω* *diákō* (to run on errands; compare G1377); an attendant, i.e. (genitive case) a waiter (at table or in other menial duties);
2. And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude:

and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: Whom they set before the apostles: and when they had prayed, they laid their hands on them. (Acts 6:1-6)

3. diakonéō, dee-ak-on-eh'-o; from G1249; to be an attendant, i.e. wait upon (mentally or as a host, friend)

1 Timothy 3:16

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Here in this passage we have an affirmation of the truth of the Gospel that the Word (Jesus) which was God became flesh and dwelt among us (see John 1:14). The other translations quoted below fall short to point out this truth by using the word "He" instead of "God." Yes it is true that one can come to the conclusion that these other versions are referring to Jesus Himself by what follows, but they fail to hit home the fact that He is God in the flesh. Other bible versions that do include "God" are the Geneva, NKJV, YLT, DBY, WEB and the HNV.

- Beyond all question, the mystery from which true godliness springs is great: He appeared in the flesh, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory. (NIV)
- Great indeed, we confess, is the mystery of godliness: He was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory. (ESV)
- And most certainly, the mystery of godliness is great: He was manifested in the flesh, vindicated in the Spirit, seen by angels, preached among the nations, believed on in the world, taken up in glory. (HCSB)

- By common confession, great is the mystery of godliness: He who was revealed in the flesh, Was vindicated in the Spirit, Seen by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory. (NASB)
- Great indeed, we confess, is the mystery of our religion: He was manifested in the flesh, vindicated in the Spirit, seen by angels, preached among the nations, believed on in the world, taken up in glory. (RSV)
- And without controversy great is the mystery of godliness; He who was manifested in the flesh, Justified in the spirit, Seen of angels, Preached among the nations, Believed on in the world, Received up in glory. (ASV)

Isaiah 64:6

But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Now we came to those words that are wrongfully toned down in the Bible. For we can see translators of the newer bibles changing the meaning of God's word to maybe make it less "offensive" to the readers. But wait a minute. Are not these words inspired by God in the first place, and did not the original copies had them in there? So if God inspired them to be there, who are we to change their meaning. For let's remember, "Father knows best." Amen. So that being said, if we look at the original meaning of the words "filthy rags" we can see that it means just that. For these words in the Hebrew mean a "menstruated cloth" which shows that even our best works are unclean before God. What is also interesting is that the CSB bible has in there notes that the literal meaning is "menstrual." Then why not us it as does the NET bible which says this: We are all like one who is unclean, all our so-called righteous acts are like a menstrual rag in your sight. We all wither like a leaf; our sins carry us away like the wind. Right on NET bible;

now only if you were accurate everywhere else. Others that make it more clear by using "filthy rags" are: NKJV, DBY, WEB, NLT, NIV and of course the clearest of them all, the NET.

- We have all become like one who is unclean, and all our righteous deeds are like a polluted garment. We all fade like a leaf, and our iniquities, like the wind, take us away. - Isaiah 64:6 ESV
- All of us have become like something unclean, and all our righteous acts are like a polluted garment; all of us wither like a leaf, and our iniquities carry us away like the wind. - Isaiah 64:6 CSB
- For all of us have become like one who is unclean, And all our righteous deeds are like a filthy garment; And all of us wither like a leaf, And our iniquities, like the wind, take us away. - Isaiah 64:6 NASB
- We have all become like one who is unclean, and all our righteous deeds are like a polluted garment. We all fade like a leaf, and our iniquities, like the wind, take us away. - Isaiah 64:6 RSV
- For we are all become as one that is unclean, and all our righteousnesses are as a polluted garment: and we all do fade as a leaf; and our iniquities, like the wind, take us away. - Isaiah 64:6 ASV
- And we are as unclean -- all of us, And as a garment passing away, all our righteous acts; And we fade as a leaf -- all of us. And our iniquities as wind do take us away. - Isaiah 64:6 YLT
- For we are all become as one who is unclean, and all our righteousness are as a polluted garment: and we all do fade as a leaf; and our iniquities, like the wind, take us away. - Isaiah 64:6 HNV

1 Kings 14:10

Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

Here we can see another example of Translators that are toning down God's

word. Instead of using the inspired words "pisseth against the wall" (modern English, urinate) or the word "dung" (fecal matter), publishers felt that they needed to change this and obscure (maybe not intentionally) the message that God is trying to get across to us readers. Why, do they think it's offensive or inappropriate to use a word that God Himself inspired? We are not called to sterilize the Bible but to present it in all its truth. Even though most translations do include the word "dung" in them, they still leave out the reference to "urinate (or pisseth as the KJV has it). However, they do make it clear that it's the males that the scripture is talking about as well as their use of the word dung, thus I did not include them below. Those versions that use the word "dung" and the word "males" are: YLT, NIV, ESV, CSB, NASB, NET, RSV, ASV DBY, WEB and HNV. Those that totally obscure this passage are listed below. Refuse or trash as the NKJV and the NLT has it does not convey much disgust as the scripture intended too. Nor does "those sitting on the wall" has anything to do with the male gender as the YLT has it.

- "therefore behold! I will bring disaster on the house of Jeroboam, and will cut off from Jeroboam every male in Israel, bond and free; I will take away the remnant of the house of Jeroboam, as one takes away refuse until it is all gone. - 1 Kings 14:10 NKJV
- I will bring disaster on your dynasty and will destroy every one of your male descendants, slave and free alike, anywhere in Israel. I will burn up your royal dynasty as one burns up trash until it is all gone. - 1 Kings 14:10 NLT
- 'Therefore, lo, I am bringing in evil unto the house of Jeroboam, and have cut off to Jeroboam those sitting on the wall -- shut up and left -- in Israel, and have put away the posterity of the house of Jeroboam, as one putteth away the dung till its consumption; - 1 Kings 14:10 YLT